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present incompleteness of definition of terms are met by improving our definitions; those based on the doctrine that everything in nature is for an end, which find their support, if anywhere, in biology, are based on inadequate evidence. The best biological opinion to-day seems to be that laws having reference to ends, which have not yet been reduced to mechanical terms, are either of temporary value only, or are economic devices. There is, at any rate, no disproof of the possibility of mechanism; a future paper will ask if there is proof of it.

The paper sets a high standard of lucidity and logical power, and after reading it one feels convinced that we have at present no right to deny the possibility of the mechanical ideal. But as to whether this ideal excludes the teleological one, as Doctor Singer seems to think, there is, I venture to think, room for discussion. Indeed, it is quite in the spirit of Doctor Singer's method to analyze further the concepts of mass, space, time, law and end, with a view to discovering whether the last includes anything not found in the first four. For example, *might* it not be the case that 'laws having reference to an end' would prove to be merely expressions of Mr. Charles Peirce's 'habit-taking tendency'—habits formed by organisms, which their environment has allowed to survive? If so, the explanation of apparently purposive functioning in organisms would be of just the same nature as the explanation of Newton's first law: a body in uniform motion continues uniformly because of this same habit-taking tendency. And suppose time is found to mean the abstract form of this tendency of things and processes to repeat themselves? What then becomes of the exclusion between mechanical action and action for an end? Of course it is impossible to justify such suggestions here; but they show that Doctor Singer's sharp line between mechanical and teleological may tend to fade. At least there is a very interesting logical problem before us: to define the concept of law, end and time. Surely we can not decide whether the mechanical rules out the teleological until we know the implications of each concept as well as we know those of number, magnitude, order and space. It is to be hoped that Doctor Singer will throw more light on this question in the future.

W. H. SHELDON.

COLUMBIA UNIVERSITY.

JOURNALS AND NEW BOOKS

THE MONIST. April, 1904. Vol. XIV., No. 3. *The Christ of Primitive Christian Faith. In the Light of Religio-Historial Criticism* (pp. 321–354): OTTO PFLEIDERER. – The Christ of faith must be distinguished from the Jesus of history. Christ, in his relation to God, has been conceived first as an adopted son, second as an incarnation of God, third as God's only begotten son. The body of the article consists in an account of the lives and teachings of Pagans and Jews which parallel in many respects the life and teaching of Christ. *The Coming Scientific Morality* (pp. 355–377): G. GORE. – "The object of the article is to show

in a concise form the real origin of morality—the dependence of morality upon fundamental scientific principles and the relation of science to good and evil." The universe is governed entirely by natural law, and is, as such, perfect. The belief in evil is the result of passion and ignorance of science. *The Principle of the Conservation of Energy. From the Point of View of Mach's Phenomeno-Logical Conception of Nature* (pp. 378–386): HANS KLEINPETER. – "The results of this inquiry are the following: (1) The principle of the conservation of energy is in its present form incorrect. (2) A distinction must be made between 'energy' and 'capacity to do work.' (3) Whether the first or the second concept is embodied in the principle mentioned, are obtained in its place two laws; namely, the first and the second laws of the mechanical theory of heat. Furthermore, . . . without a consideration of the concept of reversible processes, it would appear to be utterly unfeasible to attempt a formulation of the principle of energy." *Madame Blavatsky* (pp. 387–408): HENRY RIDGELY EVANS. – After discussing the anomalous popularity of occultism in a scientific age, the author gives an interesting account of the Theosophical Society and of Madame Blavatsky. *Psychology on the 'New Thought' Movement* (pp. 408–426): JOHN H. NOBLE. – This article consists of a collection of the passages in 'The Varieties of Religious Experience' which bear upon the 'Mind Cure' or 'New Thought Movement.' *The Élite of Democracy* (pp. 427–451): N. VASCHIDE and G. BINET-VALMER. – An impassioned protest, in the manner of Nietzsche, against the leveling tendencies of modern democracy and sociology which recognize individuals only as fragments of a mass, and respect them only for the degree of mediocrity which they may attain. Criticisms and Discussions (pp. 452–475): *A Review of Dr. Carus's 'Fundamental Problems' and 'The Surd of Metaphysics':* HENRY COLLIN MINTURN. – *The God of Science. In Reply to Dr. Minturn:* EDITOR. – Doctor Carus reprints from *The Princeton Theological Review* Doctor Minturn's criticism of his philosophy, and in his reply further elucidates and defends his doctrine of Nomotheism. *On the Definition of an Infinite Number:* G. A. MILLER. – A brief popular account of Dedekind's definition of the infinite. *Note on 'A Buddhist Genesis':* ALBERT J. EDMUNDS. – A recognition of Rockhill's translation (prior to the author's) of 'A Buddhist Genesis,' and a plea for further translation of Buddhist literature by Japanese scholars. *Present-Day Science and Religion:* W. E. ASHWELL. – The perfect compatibility of science and religion is vouched for by many great scientists, such as Henry Drummond, Isaac Newton *et al.* Book Reviews (pp. 476–480): Brief unsigned notices of the following books: Otto Weininger, *Ueber die Letzen Dinge.* – Rudolf Holzapfel, *Panideal.* – George T. W. Patrick (Editor), *Studies in Psychology.* – Havelock Ellis, *Studies in the Psychology of Sex.*

MIND. April, 1904. N. S. Vol. XIII., No. 50. *Professor Bain's Philosophy* (pp. 161–179): WILLIAM L. DAVIDSON. – The chief points of Professor Bain's philosophy are interestingly and sympathetically brought out. His conceptions were influenced by his early training in the Scottish

Philosophy, by the scientific views of his time and by his own temperamental love of things practical and useful. It is to his willingness to sacrifice time and money in the cause of philosophy that *Mind* owes its existence. *Hegel's Treatment of the Categories of Quantity* (pp. 180–203): J. E. McTaggart. – The author agrees with Hegel's treatment of the first two divisions of Quantity but disagrees with his treatment of the third division (Quantitative Ratio). He suggests a new treatment of that division which shall make possible a valid transition to the category of Measure. *Meinong's Theory of Complexes and Assumptions* (pp. 204–219): B. Russell. – Meinong, through psychology, and the author, through logic and the influence of Mr. G. E. Moore, have attained a theory of knowledge of which the most important theses are as follows: "Every presentation and every belief must have an object other than itself. . . . What is commonly called perception has as its object an existential proposition, into which enters as a constituent that whose existence is concerned, and not the idea of this existent. Truth and falsehood apply not to beliefs, but to their objects. The object of a thought, even when this object does not exist, has a being which is in no way dependent upon its being an object of thought." *The Use and Abuse of Final Causes* (pp. 220–241): G. E. Underhill. – A discussion of the conception of final cause as it occurs in Bacon, Spinoza and Kant. "The success of the scientist's application of final cause is for him a most important piece of evidence for the unity of the active principle at work in nature; . . . it shows him that final cause is no mere reflective judgment, no mere illusory hypothesis, but a constituent element in Nature." *The Psychological Meaning of Clearness* (pp. 242–253): I. M. Bentley. – After discussing the literature, the author concludes that "the essential elements of distinctness are definition and unity. Definition exists both within and between extensive and temporal incorporations. Unity may be predicated of all three types [extensive, temporal, qualitative] alike. The two elements of clearness are unity and in its negative aspect interpenetration." Critical Notices (pp. 254–284): G. E. Moore, *Principia Ethica:* B. Bosanquet. – F. C. S. Schiller, *Humanism:* A. Sidgwick. – E. Halévy, *La Formation du Radicalism philosophique:* W. R. Sorley. – W. H. R. Rivers, C. S. Myers and W. McDougall, *Reports of the Cambridge Anthropological Expedition to Torres Straits.* Vol. II. *Physiology and Psychology:* W. H. Winch. – C. A. Strong, *Why the Mind has a Body:* Norman Smith. – J. L. McIntyre, *Giordano Bruno:* T. Whitaker. – New Books. – Philosophical Periodicals. – Notes and Correspondence.

Abbott, Ernest H. *Religious Life in America: a Record of Personal Observation.* New York: Macmillan. 1904. 12mo. 12 + 370 pp. $1.00.

Adler, M. *Kausalität und Teleologie im Streite um die Wissenschaft.* Wien. 1904. 8vo. 241 pp. 4.50 m.

Ardigo, R. *L'idealismo della vecchia speculazione e il realismo della filosofia.* 2 vol. Parte I. Padova. 1903–4. 8vo. 235 pp. 4 l.

Arndt, A. *Uber das Böse.* Halle. 1904. 8vo. 78 pp. 1.50 m.

Beckenhaupt, C. *Bedürfnisse und Fortschritte des Menschengeschlechtes.* Heidelberg. 1904. 8vo. 286 pp. 5 m.

Glass, G. *Die Realität der Gottesidee.* München. 1904. 8vo. 94 pp. 2 m.

v. Czobel, St. *Die Entwicklung der Schönheitsbegriffe.* Leipzig. 1904. 8vo. 540 pp. 12 m.

Dugas, L. *L' absolu, l'égoisme, le fanatisme, l'ascétisme, la pudeur.* Paris. 1904. 16mo. 2.50 fr.

Erdmann, B. *Historische Untersuchungen über Kants Prolegomena.* Halle. 1904. 8vo. 144 pp. 3.60 m.

Freudenthal, J. *Spinoza. Sein Leben und seine Lehre.* I Bd. *Das Leben Spinozas.* Stuttgart. 1904. 8vo. 349 pp. 6.80 m.

Hinton, C. Howard. *The Fourth Dimension.* New York: John Lane. 1904.

Hoppe, Edm. *Die Philosophie Leonhard Eulers.* Gotha. 1904. 8vo. 167 pp. 30 Fig. im Text. 3 m.

Leland, C. Godfrey. *The Alternate Sex: or, The Female Intellect in Man and the Masculine in Woman.* New York: Funk & Wagnalls Co. 1904. 5 + 134 pp. $1.00 net.

McDonald, W. *Principles of Moral Science.* London, 1904. 8vo. 242 pp. 3 s. 6 d.

Rothenbücher, Adl. *Geschichte der Philosophie.* Berlin. 1904. 8vo. 240 pp. 2.50 m.

Souriau, P. *La beauté rationnelle.* Paris. 1904. 8vo. 10 fr.

NOTES AND NEWS

A BOARD of Anthropological Studies has been established at Cambridge, the studies under the direction of the board comprising prehistoric and historic anthropology and ethnology (including sociology and comparative religion), physical anthropology and psychological anthropology.

AT the meeting of the Board of Regents of the University of Nebraska, on May 26, Doctor Thaddeus L. Bolton, assistant professor of philosophy was made professor of psychology.

MR. W. M. STEELE, assistant in the Yale psychological laboratory, has accepted a call to a professorship of philosophy in Furman University, Greenville, S. C. Mr. Steele will take up his duties in September.

DOCTOR DICKINSON S. MILLER, of Harvard University, has been appointed lecturer in philosophy at Columbia University.

PROFESSOR I. WOODBRIDGE RILEY has resigned the professorship of philosophy at the University of New Brunswick.